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Coverage of the Reform Activity of Manghit Ruler Amir Abdulahadkhan in the Sources (1885-1910)

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Annotation:

In this article, socio-economic and political life in the Emirate of Bukhara at the end of the 19th century and the beginning of the 20th century, as well as the reforms carried out by the Manghit ruler Amir Abdulahadkhan in various fields are studied. Also, the information about the transformational changes that took place in the life of the society as a result of these reforms is analyzed based on the sources.

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The Emirate of Bukhara, which gained importance in the history of Uzbek statehood, experienced significant changes in social, economic and political life from the time it was established until its termination. In particular, the transformational changes that took place in the emirate at the end of the 19th century and the beginning of the 20th century brought innovations in many areas. By this time, the important changes taking place in the countries of the world created the need to modernize various sectors in the Emirate of Bukhara. The meetings of the Emir of Bukhara, Amir Abdulahad Khan, with the Crimean-Tatar enlightener Ismail Gaspirinsky during his travels to the Crimea and the Caucasus served to create a reformist mood. He realized that for the development of the state, it is necessary to implement reforms in various fields, especially to introduce innovations in the education system.

Foreign sources indicate that before Amir Abdulahad came to power, the socio-economic and political situation in Bukhara Emirate was very difficult. For example, the foreign researcher P. Shubinsky was in the Bukhara Emirate in 1892, stayed with Amir Abdulahad, and recorded what he saw and experienced. He also wrote the work "Essays of the Khanate of Bukhara". P. Shubinsky wrote as follows: "When Amir Muzaffar's son Amir Abdulahad came to power, the country was in a very

difficult situation. Representatives of religious scholars led the spiritual life of people. At the same time, educational issues were decided on the basis of the Qur'an and Sharia. If new laws are to be adopted and reforms are to be carried out in the state, even if they deviate slightly from the norms of the Sharia, it would be a cause of strong displeasure of the fanatical scholars" [7.6]. Ahmed Donish, one of the local historians, wrote the following in his work about the period of Amir Muzaffar's political activity: "The reign of Amir Muzaffar was a period when the affairs of the nation and the state were in a complete crisis, peace between the army and the people was lost" [2.6].

The political situation in the country became tense, especially after the death of Amir Muzaffar on October 31, 1885. In the Emirate of Bukhara, a political struggle begins between the children of Amir Muzaffar over the throne. According to foreign and local sources, at first, Amir Muzaffar appointed his eldest son Abdumalik Tora as the heir to the throne. But during the Russian occupation, conflicts arise between father and son. After that, Amir Muzaffar completely deprives him of the right to be the heir to the throne. At that time, he appointed his son Nuriddin, who was serving as Charjoi Beg, as the heir to the throne. But suddenly his son Nuriddin passed away. Then, he appoints his son Abdulfattah as the heir to the throne. In 1869, Amir Muzaffar sent his son Abdulfattah to the Russian emperor Alexander II and managed to get the emperor's approval for the succession to the throne. But suddenly Abdulfattah also dies. After that, Amir Muzaffar appoints Abdulahad Khan as the heir to the throne. On November 4, 1885, 28 years old Abdulahad Khan, who was the governor of Karmana, ascended the throne of the emirate as the crown prince [7.5].

After coming to power, Amir Abdulahad Khan will implement important measures aimed at improving the state of the country. In order to improve the spiritual life of the country, it strictly prohibits vices such as smoking hashish and hemp, also prohibits the sale of illegal drugs [7.9]. Abolishes various prison tortures in the Emirates. For example, beatings on the neck and feet of prisoners and chaining them were abolished [5.59]. English tourist O. Olufsen writes that Emir Abdulahad ordered to close some of the prisons in the Emirate [8.575].

Also, during the reign of Amir Abdulahad Khan, he made official visits to Moscow and St. Petersburg several times. Therefore, during regular trips, Amir Abdulahad Khan gets acquainted with Russian culture and, through it, the achievements of European civilization. His next trip to Russia began in December 1892, when he went to send his son Mir Said Olimkhan to the military higher school in Petersburg. Amir writes down the details of his journey from December 1892 to February 1893 in a diary. This diary was published by Ismail Gaspirinsky in Kazan in 1894 under the title "Diary of the Emir of Bukhara" [13.35].

During his trip to Petersburg, Amir Abdulahad saw the activities of military affairs organized in Ashgabat. After that, he also had the idea of reorganizing military work in Bukhara. He wrote the following about this in his diary: "...At the same time, the successes achieved by the Turkmens in military work gave us the intention to completely rebuild the army of Bukhara. After all, Turkmens are inferior to the people of Bukhara in many ways. We have no doubt that the Bukhara armies will become worthy fighters under the leadership of experienced European military experts. And when necessary, they benefit their country and family" [15.155].

Thus, according to Sayyid Mansur Alimi, Amir Abdulahad was carried out reforms in the military sphere. As a result of the reforms, in 1895 the number of infantrymen increased to 10,000 [4.60]. Due to his military activities, Amir Abdulahad was also known as "Amiri Lashkar" [5.62].

By this time, important changes in economic life are beginning to be noticed. In particular, we can

learn the following from the work of Sayyid Mansur Alimi: “Amir Abdulahad opened a wide path to commerce and developed post, railway, and telegraph works. He opened a wide way for silk and cotton trade through the Amudarya. He implemented reforms in the country” [5.62].

The Crimean-Tatar enlightener Ismail Gaspirinsky wrote a work entitled “Travels of Turkestan” based on the impressions of his trip to the Emirate of Bukhara. In this work, he noted that a beautiful stone road of eleven versts was built between the railway station and Bukhara, and that this goodness was the result of Abdulahad Khan’s philanthropy [9.89].

Also, due to the efforts of Amir Abdulahadkhan, the taxes collected by the officials from the population were changed to a positive side. At the same time, in order to develop trade, customs fees have been significantly reduced [7.10].

Amir Abdulahadkhan's meetings with Ismail Gaspirinsky, the founder of the Jadidist movement, had an impact on the reforms in the field of education. During his visit to Bukhara Emirate, Ismail Gaspirinsky visited a number of madrassas and talked with students, despite the fact that the students were on vacation. He regretted that teaching in all madrasahs is in the old way and that no other subjects are taught except Arabic sciences and literature. Concerned about the situation in primary schools, he recommends the establishment of Jadid schools [9.93].

As Sadriddin Ainiy reports in his work “Materials for the History of the Bukhara Revolution”, Jadid schools began to emerge during the period of Amir Abdulahad. In 1897, with the permission of Badriddin Qazikalon, Mullah Jorabai opened a Jadid school in the city of Bukhara, but it was soon closed. In the Tatar school, since the language of instruction is Tatar, the enlightened people of Bukhara decided to open a separate school. In October 1903, a Jadid school of Bukhara taught in Persian language was opened in the house of Mirza Abdulvahid, near the Sallahkhana gate of Bukhara. The number of students in this school reaches 12 for two months [6.202]. Later, Jadid schools spread widely in other regions. Initially, Tatar teachers opened Jadid schools in the Emirate in 1900-1903. These schools attracted representatives of the advanced stratum of the people of Bukhara, and they also opened Jadid schools in 1903-1906. However, these schools were completely closed by September 1909 under pressure from religious fanatics [10.41].

Another of the transformational changes during the era of Amir Abdulahad Khan was the holding of theater and circus performances in the big cities of the emirate in the cultural sphere. This was noted by the English tourist O. Olufsen in his work entitled “The Emirate and Country of Bukhara” [8.434].

Thus, Amir Abdulahad Khan carried out important reforms for his time, even though the Bukhara Emirate was in semi-colonial conditions. This, in turn, led to a number of positive changes in agriculture, trade, education, and the lifestyle of the population in the Emirate. The sources indicate that the emir saw the changes in European countries and the well-established relations with the Crimean-Tatars were the main factors behind the reforms.

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